Digitized By Khilafat Library Rabwah

# The Review of Religions

*Editor*—A. Q. Niaz, B.A.

Vol. XLI, No. 5

May, 1942

QADIAN
Punjab : India

## CONTENTS


- *Zikr-i-Habeeb*
  - (a) A Page from the Life of the Holy Proph
  - (b) Malfoozat-i-Ahmad
- Are the Quranic Teachings out of Da
  —M. Mubarak Ahmad,
- The Purpose of Creation
  —Nasir Ahmad
- The Promised Messiah in Amritsar
  —Malik Maula B
- Tabligh—Its Psychological Significar
  —Abdu
- Divine Love
- Book Reviews
- Mission News


*Annual rates:*
India Rs. 4
Foreign 10 shillings
Students Rs. 3

*The Review of Religions* is an organ of the Ahm
Movement which represents the pure and true Islam.
open to all for discussing problems connected wi
religious and spiritual growth of man, but it does not
responsibility for views expressed by contributors

# پیام تعلیم

جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کار آمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیے۔ چندہ سالانہ عہ

مکتبہ جامعہ دہلی

Digitized By Khilafat Library Rabwah

---


## A NEW SENSATIONAL BOOK

# THE MENACE OF HINDU IMPERIALISM

**By Swami Dharma Theerathji Mabaraj, B.A., LL.B.**

*Tragic history of the betrayal of India by her own Leaders and the Forces that keep her in chains*

**SOME OPINIONS**

**Sir Tej Bahadur Sapru:** I have read the book with much interest and admiration, and am prepared to admit that it is a very remarkable book written courageously and independently.

**Sir Abdul Qadir, Lahore:** I have read the book with great interest Swamiji has done a great service to the country by writing so frankly and so vigorously about some of the weak points of the Hindu social system.

**'The Theosophist,' Madras:** This is a useful and well written book inspired by sincere philanthropy and zeal for reform, and based on scholarly researches into Indian history and modern movements.

**'The Review of Religions,' Qadian:** This is a notable work by a scholar and a philosopher who is not afraid to train the searchlight of tonest criticism upon his own people and country . . . We are in full agreement with the views, so forcefully and pungently expressed in the book.

**350 pages of absorbing interest and instruction. Cloth Bound Price Rs. 4-8**

*Postage Extra*

APPLY TO:

## HINDU MISSIONARY SOCIETY

**P. O. BOX No. 225**

**KRISHAN NAGAR - LAHORE**


---

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohmmad

Promised Messiah. Size 20 × 30/20/ Pica

The

# Review of Religions

Vol. XLI May 1942 No. 5

Digitized By Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

## ZIKR-I-HABEEB

### A Page from the Life of the Holy Prophet

It is related from Abee Musa that the Holy Prophet, may the peace and blessings of Allah be upon him, said :

The parable of the Guidance and Knowledge which Allah has sent me with is the parable of abundant rain pouring upon the earth. Part of the earth on which the rain fell was good soil which accepted the water and eagerly drank up the life-giving moisture, causing the grass to grow, and plants and herbage of many kinds. Another part of that earth was rocky, which stored up the water as it fell and held it ; and then Allah extended the benefit thereof to the people who drank from it, refreshed themselves, and raised crops. A third part of the earth, however, was a bare, hard and level plain that could neither hold the water nor drink it up to grow grass and other herbage. Such is the case of the man who learnt well the *deen* (religion) of Allah and understood it properly, and Allah extended to him the benefit of the knowledge with which He has sent me ; and having learnt and understood it well himself, that man taught it to others. Such also

Digitized By Khilafat Library Rabwah

is the case of the man who never raised his head at these things and did not accept that Guidance with which Almighty God had sent me.

* * * *

Rabeea' said that a man who held in his breast a piece of knowledge (which had not been transmitted to the world) he should take proper care of his life (so that that knowledge may not perish with him).

* * * *

It is related from Anas that the Holy Prophet, peace be upon him, said:

It is a sign of the *Sa'at* (appointed hour) that knowledge would be lifted off the earth and ignorance would become firmly established, wine would be drunk and adultery would increase at that time.

* * * *

In another report from the same narrator through a different chain of reporters we read in addition that:

The number of females would increase while the number of males would decrease, so that there would be left only one male to look after as many as 50 women. —*Bokharee.*

---

## Malfoozat-i-Ahmad[1]

*April 18, 1901.*

The Promised Messiah mentioned that he had received the following Revelation:

سال دیگر را کہ می داند حساب
تا کجا رفت آنکہ با ما بود یار

*May 9, 1901*

The Promised Messiah mentioned that he had received the following Revelation:

آج سے بہ شرف دکھائینگے ہم

1. Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Railway Auditor, Lahore.

Digitized By Khilafat Library Rabwah

The conversation turned on how in these days some people presume to write *tafsir* (commentary of the Holy Quran) without caring to see that they were properly qualified for the task from the point of view of the necessary knowledge, understanding and piety. In this connection Hazrat Ahmad remarked :

To presume to write a commentary on the Holy Quran is a very delicate matter. To venture to do so is blessed only on the part of one who undertakes the work on the basis of help from God. To write commentaries only on the basis of the current branches of learning amounts to no more than a kind of trickery on the part of worldly people designed for selfish ends.

A question was submitted to Hazrat Ahmad by a man who said : My brother has died : should I make his grave *pakkee* or not ? The Promised Messiah replied :

If graves are made with masonry work and elaborately decorated mausoleums with domes are erected for the sake of show and splendour, then this is *harām* (strictly forbidden). On the other hand, like fanatic mullahs, if it is said that in all circumstances and in every case only clay bricks, unbaked, should be used in the construction of a grave, then this too is *harām*.

انما الاعمال بالنيات .

*i.e.*, Actions are valued according to the motive behind them.

We are of opinion that in certain cases it would be permissible to consolidate the structure of the grave with masonry, for instance in localities subject to floods, or where there was danger of the grave being dug up by wild animals like dogs or the *bijju*. A certain amount of respect is due from us to the dead ; we should see that their graves are not desecrated. On these grounds it would be allowable, even necessary, to construct a *pakkee* grave, provided always that there was no secret hankering for show at the back of the act. Allah and His blessed Messenger have taught us to show respect even to the dead body of a believer.

Digitized By Khilafat Library Rabwah

Otherwise there was no point in the teaching to bathe the bodies of the dead, to put them in shrouds and to sprinkle scent on them. If it is not the intention of Islam that we should treat the bodies of the dead with proper consideration, any mode for the disposal of the dead would have been acceptable to it—even the throwing away of the body to dogs as is done by the *Majoosees*. A believer does not choose dishonour for himself ; proper safeguards against likely mishaps are necessary. Also it is noteworthy that Almighty God chose in the case of the Holy Prophet that the dome of his mausoleum should be of strong masonry work. The tombs of many righteous servants of God are found built in similar material, as for instance those of Nizam-ud-Deen *Auliya*, Fareed-ud-Deen, Qutb-ud-Deen, and Mo'een-ud-Deen, may God be pleased with them all.

A written question was presented to Hazrat Ahmad on the part of some one as to whether in the days of *Moharram* it is permissible to feed people with the view that the benefit of the charity should reach the spirits of the Martyred Imāms. The Promised Messiah answered :

Generally speaking it is true that the benefit of such feeding reaches the dead, but it should not be accompanied by any ceremonies partaking of the nature of *Shirk* (setting up equals with God). To observe ceremonies of the kind such as the *Rafizees* do is not permitted.

Another man presented the following question : Suppose there is a man who holds you (The Promised Messiah) to be very righteous and pure and holy, and he feels duly drawn towards you for that reason, but he does not take bai'at[2] at your hand : is there any harm in such an attitude of the mind ?

Hazrat Ahmad answered :

---

2. The pledge to sell oneself, so to say.

Digitized By Khilafat Library Rabwah

Bai'at means to sell oneself. It is a state of mind which the heart feels. Progressing in faith, sincerity and love, when a man reaches the stage of which this state of the mind is a necessary concomitant, then within himself he feels irresistibly impelled to take bai'at. So long as one does not experience this state of mind, he should know that he still lacked in faith and sincerity.

Digitized By Khilafat Library Rabwah

## ARE THE QURANIC TEACHINGS OUT-OF-DATE ?

The Church Missionary Society of London, some years ago, published a book entitled *The Moslem World in Revolution*. In this book the author sets out to prove that the Muslim World is fast changing and taking over the ideals of Western civilisation and culture and that the Muslims have come to believe that the Islamic teachings and principles, treasured in the Holy Quran, form a barrier to their progress and onward march. To prove this he has quoted some laws, speeches and writings of the peoples or governments of India, Egypt and Turkey. This change is attributed to the futility of Islamic teachings and the popularity of Christian ideology. Mr. W. Wilson Cash, the author of this book, writes :—

> " There seems to be no doubt that a large section of the people have lost their reverence for the Koran.....and the Koran has been spoken of in the newspapers as out-of-date." (Page 48)
>
> " European statesmen described Islam as a dying faith" (page 24).
>
> Again he asks " Whether Islam could be revived and reformed ? " (Page 24)

Of course no body denies the spread of Western civilization, but the present world war is the result of its disruptive process. It is not justifiable to regard the cultural popularity of the West as a symbol of the success of Christianity. If in India traces are to be found here and there of Western civilization, or if in Egypt, Turkey, Syria, Palestine and Arabia, there are supporters of Western culture, it is assumed in each case to indicate the growing popularity of Christianity in these lands. However, the fact is that in all this Western culture, or political creeds or the Western economic structure there is little in common with Christianity, either primitive or reformed : if this Western civilization is based on anything, it is based on atheism. In other words the acceptance of Western

Digitized By Khilafat Library Rabwah

ideology can be largely attributed to this fire of atheism which is fast engulfing the whole world: in no way does it signify the spread of Christianity. Moreover, even those current Western principles which the Muslim world or other Eastern nations have taken over, and which are not a direct outcome of atheism, are nowhere to be found in Christian ideology. For instance take the question of Female Education. Now-a-days different nations of the world are striving to safeguard the rights of their women-folk and to give them their proper status in Society. Even the most uncivilized nations of the world have now done and are doing something for the betterment of the condition of the female sex.

But the question is, "Is the Christian Faith responsible for all this." Is it not written in their Bible: "Let your women keep silence in the Churches: for it is not permitted unto them to speak; . . . . and if they will learn any thing; let them ask their husbands at home: for it is a shame for women to speak in the Church." (I Corinthian $\frac{14}{34, 35}$) "But I suffer not a woman to teach." (I Timothy $\frac{2}{12}$) Have the Christians acted on these instructions? If not, then, it is impertinence to say that the popularity of Western culture is the popularity of the Christian Faith. To Christians, woman is so base and profane a thing that her issue must also be unholy. This is the status of the woman in the Christians eyes. Islam, on the other hand, has given to woman a status and a place in Society and regards her as an integral part of it.

Let us now take the question of slavery. Since the 19th century, Western peoples have tried to wipe out slavery from the face of the world. Americans have also done their share. Societies for the prevention of slavery were set up. Their efforts brought far-reaching results, and slave-trading markets were legally closed for ever. But how can it be concluded from the efforts to liberate slaves that the prestige of Islam has received a terrible set-back, so much so that the teachings of Islam are now out-of-date? Islam has done more for the deliverance of slaves than any other

Digitized By Khilafat Library Rabwah

religion; it surpasses even the efforts of the Western nations in the present day in that respect. Islam has safeguarded their rights and secured for them a social status. Everybody cherishes today freedom of speech, freedom of thought and conscience. Are there any instructions about these in the Christian Faith? Or again, to which article of the Christian Faith do we owe the establishment of the printing press, modern researches, large publication of newspapers and journals and the work of editing books? How has Islam, because of these developments, received a blow? The deeper we go into this question, the more clearly this fact dawns us that wherever Christian nations obtained any material advantage or progress, it was only because they had followed Islamic principles, since the whole tenor of current Western civilization is a denial of the spirit of Christianity. The present state of the world proves the impracticability of the Christian Creed, and strongly contradicts the statement made by the author of the *Moslem World in Revolution* that the popularity of Western civilization is the popularity of Christianity.

Even staunch adherents of Christianity are indifferent to its teachings. The Pope, the leader of the Catholics, lives at Rome and the Archbishop of Canterbury, the High Priest of Protestants, lives in England. Both these Countries claim to be the defenders of the Christian Religion. But it is very strange that neither of these countries consider the tenets of Christian belief to be a source of protection or a formula of progress.

The Bible says :—

> " But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee. . . . . But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthews Chapt. 5 : 39—44.)

Digitized By Khilafat Library Rabwah

Now this is what the clergymen preach to the world and regard it as the only means of salvation. But the practice of the Christian world goes counter to this principle. When Italy attacked Abyssinia, a Christian country, the Abyssinians should have, in accordance with Christ's teachings, loved their enemies. When Italy had occupied only a part of his country, the Abysinian King should have offered the whole country to the former. However the Abyssinians did otherwise, since the Christian teaching in respect of war is fatuous and impraticable.

Can the present unrest in the world be solved in accordance with the Biblical teachings ? Is not the Sermon on the Mount made defunct by Hitler's barbarities ? Hitler always considered Christianity as a great obstacle in the way of progress. He has razed beautiful buildings to the ground, and killed thousands of innocent people of England. But why has Britian, the defender of the Christian Faith, not loved her enemy ? Why is she resisting the Evil that is Hitlerism ? Why have not the Pope and the Archbishop of Canterbury preached the gospel of non-resistance and non-violence ? Evidently they realize that if their countries were to act according to their religious tenets they would be enslaved for ever. At the beginning of the war, Lord Halifax, in the course of his speech at the University of Oxford said : " But when these evil spirits invoke force for the prosecution of their purpose, and the struggle is thus joined in the physical arena, it is only by force on the battle-ground thus chosen that evil can be resisted."

All of us know that Britain and America are straining every nerve to protect their liberty and ultimately to safeguard freedom of conscience and belief. This is why they have the full support of the Muslims in the present world war. Is it not true that were Britain and America to throw down their arms and welcome the Germans with songs instead of bullets, they would render the greatest disservice to their people and the whole world.

Digitized By Khilafat Library Rabwah

The Christian governments have set up law courts to uproot evil and prevent crime. Why should not these Governments follow the precept, "Resist not evil"? But the Christian world knows that it is not in the interests of honour, self-preservation or prestige to follow the Christian principles. So these are discarded altogether as out-of-date.

Then we come to a social problem, namely divorce. According to the Bible, divorce is possible only under one condition, *viz.*, when the woman has committed adultery. But there may arise other conditions under which it may not be possible for the couple to live together in peace. What is to be done in such cases? If the teachings of the Bible had been self-sufficient and comprehensive America and Europe would not have had to grope through moral stench in order to discover other conditions under which divorce should be granted? Though the clergymen did make a hue and cry against such legislation, yet the fact remains that their protest was ignored; this shows that the Christian legislators of America and Europe do not respect the words of the Bible. In other words, as human civilization is making progress, while the teachings of the Bible are geting out-of-date, and they are replaced by human laws and regulations more in accordance with man's growing needs and difficulties. This shows the bankruptcy of the Christian Faith. The Christians can find no solution of their economic, social and political problems in their Heavenly Book. The principles of the Christian religion are not only impracticable but also hopelessly antiquated.

That much about Christianity. Let us now examine the statement made by Mr. Wilson Cash that Islam is a dying religion and that the Quranic teachings are out-of-date. We claim that the Quran is a living Book, and that Islam is a living Faith. The teachings of Islam will ever remain practicable and the solution of every problem is to be found in our Holy Book. Unless the various economic, social, political and moral problems facing mankind are resolved in the light of the Quran, there can be no lasting

peace in the world. Its teachings are so comprehensive and permanent that they cannot be substituted by new principles. The Almighty God says in the Quran :

لا ياتيه الباطل من بين يديه ولا من خلفه

" Falsehood shall not come to it from before it nor from behind it." (41 : 42.)

Let us now proceed to prove that the Quran is, and will ever remain, a treasure-house of practicable and guiding principles for mankind. In fact all the beneficial principles in Western culture are included in Islam. Let us proceed with them in detail.

The author of the *Moslem World in Revolution* says that the Moslem World has taken from Western philosophy the fire of research work in the various branches of learning, science and philosophy. He should know that Europe was still in its infancy when Muslims directed their attention to research work in all the various branches of learning. During the Middle Ages the Muslim Universities in Spain were the seats of learning and research in Europe. It was the Muslims who preserved and augmented the Greek learning and Sciences and passed this treasure on to Europe. The Muslims at that time were not only the greatest temporal power, but also the greatest scholars, doctors, and scientists. This is because the Quran itself drew the attention of Muslims to the quest for knowledge. I would only quote a few verses from the Holy Quran, and the Hadith of the Holy Prophet in this connection :

(1) " O My Lord ! increase me in knowledge."

(2) " Allah will exalt those of you who believe, and those who are given knowledge, in high degrees." (58 : 11.)

(3) " Are those who know and those who do not know alike ? " (39 : 9.)

(4) The Holy Prophet says : It is the duty of every Muslim, male or female, to acquire knowledge.

(5) And again : " Try your utmost to acquire learning, even if you have to travel to China to get it."

Digitized By Khilafat Library Rabwah

The teaching of the Quran in regard to the importance of acquiring education and learning spurred the Muslims, during the heyday of Islamic predominance in the world, to great heights in the domain of the Sciences. Their achievements in this field are so enormous that no attempt of the non-Muslims can belittle them, although at the present moment biased and interested Christian scholars are successful in keeping this fact hidden from the world at large.

We are told that the emancipation of women is also due to Western civilization. I have already given the reader a few gleanings from the Bible with regard to the status of women in a Christian Society. She is considered to be the slave of man, a thing only created for man. She is forbidden from tasting the fruit of knowledge. The position she is holding in Western Society to-day is anything but the result of the Biblical teachings. On the other hand Islam considers man and woman to be the offspring of one species. God says :

> " You (men and women) are created from one soul." (39 : 6.)

Again He says in the Quran :

(1) " And whoever does good deeds, whether male or female, and he (or she) is a believer—these shall enter the garden." (4 : 124.)

(2) " Whoever does good, whether male or female, and he is a believer, we will most certainly make him live a happy life. (16 : 97.)

(3) " And they (women) have rights similar to those agains tthem in a just manner." (2 : 228.)

The Holy Prophet said :

(1) He is worthy among you who treats his wife worthily.

(2) Paradise is beneath the feet of your mother.

(3) He who gives his daughter a noble training and a fair education, deserves reward.

Then according to Islam a woman has a definite share in the property of her parents or husband. But in the West, even at present, women do not occupy their proper place in society.

They are, now, in violent reaction to their unjust treatment formerly, going beyond their legitimate rights and privileges and liberty. The adjustment of the

Digitized By Khilafat Library Rabwah

role of women in modern Western Society in conformity with Islamic teaching will be essential for the creation of a new and more stable world order.

III. Now we come to the third point. Can the Western civilization or the Bible offer any solution for the present-day world-problems ? or shall we have to look to the Holy Quran ? The essence of the teaching of the Bible is non-resistance to evil. The Bible has ceased to be a directive force in the life of the Christians. Capitalism, Imperialism, racial and colour discrimination are the fruits of Western culture, and they are the three evil causes of war. This is why even conservative Britain has raised the cry of the need of a new order. If, according to the author of the *Moslem World in Revolution*, the spread of Western culture signifies the spread of Christianity, then obviously the seeds too, of the present unrest are sown by Christianity. In that case Christianity is to be blamed for the tragic butchery of thousands of innocent people and the horrible pillage and plunder that is rampant in the world to-day. Therefore Christianity has ceased to be a religion of peace ; it is antiquated, and must now be replaced by a new order that shall put an end to our misery.

If on the other hand the clergymen deny that Capitalism, Imperialism, and the other concomitants of Western culture are the fruits of Christian teachings, then the question arises, what has Christianity done to combat these evils ? Which of the two religions, Islam or Christianity, can offer some solution for the miseries of the world. The Biblical teachings of " Resist not evil " and " love your enemy " would be quite absurd in the situation in which we are finding ourselves today. The Bible is evidently antiquated. On the other hand the Quran teaches :

(1) And fight in the way of God with those who fight with you, and do not exceed the limits. (2 : 190.)

(2) Permission (to fight) is given to those upon whom war ismade because they are oppressed, and most surely God is well able to help them. (22 : 39)

(3) And fight with them until there is no persecution, and religion should be only for God. (2 : 193.)

Digitized By Khilafat Library Rabwah

Are not the Christians of Europe, who are supposed to regard Quarnic teachings as out-of-date, acting on these very golden principles of the Quran? Mr. Winston Churchill indicated the inevitability of the teachings of the Quran when he said in regard to Hitler:

> "We shall fight him by land, we shall fight him by sea, we shall fight him in the air, and with God's help we shall rid the earth of his shadow."

Not only this much, but Mr. Churchill went so far as to proffer help on behalf of Britain to every such country that should oppose Hitler. In his broadcast speech of 23rd June, 1941, he declared:

> "Any man or State who fights against Nazism will have our aid. Any man or State who marches with Hitler is our foe."

Can any sensible man say that these declarations of a Christian statesman have the slightest tinge of the Biblical teachings of "Resist not evil," and "love your enemy"? On the orther hand it is the Quran that Mr. Churchill has to follow. The Quran is as vital and inspiring today as it was fourteen centuries ago.

Similarly all the Christian leaders of the West have felt the dire necessity to bring about a change in the exiting economic system. Thus, for example, Mr. Anthony Eden, the Foreign Minister, speaking at the Mansion House, London, on 29th May, said:

> "It was Britain's wish to work with others to prevent starvation similar to the armistice period of the last war, to combat disorder and the wide fluctuations of employment, markets and prices such as occurred in the twenty years between the two wars."

What these Christian statesmen of the West have only now realised about the evils of their economic system, Islam had told the world fourteen centuries ago. Islam condemned such a system because it soon comes to form the mainspring of trouble and warfare.

Digitized By Khilafat Library Rabwah

Capitalism rests on three very evil foundations, namely, (1) uneven distribution of wealth and property, (2) interest, (3) excess profits. It is because of these that most of the wealth of the world is in the hands of a few people. Islam strikes at the roots of these evils. It demands of Muslims an even distribution of their estates or property among their children. The eldest has no exclusive right to the property of his parents. There are definite equitable laws in regard to the disposal of our estate or property. Even daughters have a share. Secondly it forbids the taking or giving of interest, for interest has been the most potent force in creating aggressive Capitalism.

Thirdly Islam thoroughly discourages excess profits. A tax called Zakāt is levied on the rich, which money is distributed among the poor. Thus a longing for amassing wealth on the part of the rich is forestalled. The higher their profits, the greater the amount they will have to pay as Zakāt. Likewise Islam forbids the storing up of merchandise with a view to having excess profits later on.

Then Islam makes short work of Imperialistic designs, which are the result of an evil economic system. It says :

> " And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world's life, . . . . and the sustenance (given) by your Lord is better and more abiding." (20 : 131.)

The cult of Westernism has so instilled into the nations of the world the idea of greed and avarice that they cannot bear that others should rule over certain territories. They have become worshippers of the goddess of mammon. Islam, on the other hand, believes in personal effort, and contentment with one's lot. What one should do is to cultivate and develop the resources at one's command. The Honourable Sir Mohammad Zafarullah Khan, delivering a speech on 26th May, 1941, on the topic *How can the New World Be Created*, said :

Digitized By Khilafat Library Rabwah

"The main cause of the present war as understood by eminent statesmen is this: the Governments of different countries are not content with their own, and want to trespass on the boundaries of other countries so as to derive benefit from their wealth and resources."

Again, the statesmen of England have acquiesced in the teachings of the Quran when they declare that they have no territorial designs on any one; and that they want the people of the world to enjoy the liberty which is their birthright.

Lastly the evil of caste or colour-distinction has done much to cause bitterness and trouble. Islam has condemned all differentiations based on colour or caste. God Almighty says in the Holy Quran:

(1) Let not a people laugh at another people, perchance they be better than them.

(2) O ye people, We have created you men and women, and classified you in tribes so that you may recognise one another. But in the eyes of God only he is most worthy among you who is most pious.

In his last public address to thousands of men and women on the plain of Arafāt, the Holy Prophet strongly rebutted the false idea of racial superiority. He said:

"Let all differences of caste, colour and nationality be removed. No nation shall be deemed superior to another on these counts. From this day, there shall be no quarrel among the Arabs and the Ajamis. There shall be no distinction between the dark and the fair. Henceforth there will be one and only one nation in the world and that is mankind." (*Zad-ul-Maad.*)

He further added:

"No Arab is superior to a Persian, and no Persian is superior to an Arab; One's pedigree is not a thing to be ashamed of. All of you are the Sons of Adam. No one is superior to another except for piety." (*Mishkāt.*)

So the main teachings of Islam, besides the Oneness of God, are the brotherhood and equality of man.

Digitized By Khilafat Library Rabwah

To-day the world is coming round to these principles of brotherhood and equality. The new world that will be constructed out of the present ruins, will have to be based on these very principles. The Western philosophy, which has so long been the champion of racial or colour superiority, will die its own death.

The Quranic teachings are neither sterile nor out-of-date. On the other hand their necessity is strongly felt, even by the Christians. The peace and liberation of the world depend on the principles treasured in the Holy Quran being followed. They are the beacon-light for all ages. So those who maintain that the spread of Western civilization is the spread of Christianity, resulting in the eventual death of Islam, base their hopes on an utter disregard of obvious facts. The present world-war has driven the last nail into the coffin of Christianity ; it has disclosed to the whole world the sham of Christian ethics.

This is what Hitler, who is an extremely shrewd observer, has to say of this very popular Christian Religion, "An examination of the religious situation before the War shows that the general process of disruption had extended to this sphere also. A great part of the nation itself had for a long time already ceased to have any convictions of a uniform and practical character in their ideological outlook on life. In this matter the point of primary importance was by no means the number of people who renounced their church membership but rather the widespread indifference. While the two Christian denominations maintained missions, in Asia and Africa, for the purpose of securing new adherents to the Faith, these same denominations were losing millions and millions of their adherents at home in Europe. These former adherents either gave up religion wholly as a directive force in their lives or they adopted their own interpretation of it. In parenthesis it may be remarked that the progress made by the missions in spreading Christian Faith abroad was only quite modest in comparison with the spread of Muhammadanism."

Digitized By Khilafat Library Rabwah

It may not be out of place to point out that Hitler has alluded to the efforts of the Ahmadiyya Muslim Community in spreading Islam in Asia and Africa.

Which is a dying religion, Islam or Christianity? Are not the Biblical teachings out-of-date?

SHEIKH MUBARAK AHMAD

Ahmadiyya Muslim Missionary,
Br. E. Africa.

Digitized By Khilafat Library Rabwah

# THE PURPOSE OF CREATION

Religion, to put it in very simple words, is the path one follows in life ; and this word has special reference to standards in conformity with which one tries to regulate one's conduct. Those who do not believe in the life to come profess to belong to no Religion, but this does not mean that they are religionless : they also have their religions, *i.e.*, have their own standards to regulate their life. Such people profess to be endeavouring to discover the greatest good, but their theories differ enormously, sometimes being diametrically opposed to each other.

This is due to the fact that there is much confused thinking at the back of these theories. Beginning from the common man in the street right up to the philosopher, everybody is discussing the question " What is good ? what is virtue ? " The essence of this question remains unaltered no matter whether you call it the " moral standard " or " ethical religion " or use some other expression similar in meaning.

These discussions go on endlessly and the only way to end them is to determine first the purpose of man's creation, as in the fulfilment of that purpose is contained the answer to the question mentioned above. And we cannot, ourselves, set up the purpose of creation ; human interference in this matter has already led to lengthy discussions and only leads a man astray, for the purpose of his creation depends on the will and wisdom of the Being whose Hand lies behind the scheme of Creation. Only Revealed Religion is entitled to guide us in this field.

Let us compare the various theories of philosophical writers with the answer given to this question by Islam, which is Revealed Religion at its best.

Digitized By Khilafat Library Rabwah

## Utilitarianism

Hedonism, or in its more advanced and elaborate form, Utilitarianism, as described by Bentham and John Stuart Mill, is the end that must be achieved in one's life. Its advocates ask whether or not a certain course of action tends to make mankind happier and better, and by this test they approve or condemn. The only thing that is sought is happiness—the greatest amount of happiness for the greatest number of people. But this theory betrays an inclination towards matter-worship on the part of its advocates. Its presents a very limited field of thought. Like a hungry person calculating two plus two to be four loaves of bread, those who advocate this point of view only emphasise things to which they themselves attach some importance. Obviously, things which give happiness to one man may well prove to be the source of another's displeasure. How then are the actions to be judged of those who seek to strive for moral good? If a person performs an act to please his neighbour on his right, it is very likely that the same act might displease his neighbour on the left.

Then again, it appears that the exponents of this theory have no idea of the life to come. It is hard to believe that the purpose of man's creation in this world is merely to "eat, drink and be merry". This vast universe has been created for a gentler and nobler purpose. It is to teach men a lesson that they will be required to recall in the other universe. But if we believe in this theory, we must give up all idea of any life after death. This kind of logic only leads us to anarchy and nihilism, for, where happiness, undefined, is the supreme goal of life, everybody has a perfect right to be happy in his own way. If there is no creator, then there can be no purpose behind the creation of man, and everybody has a perfect right just to please himself. Thus happiness as a standard for human conduct is unsound in many ways.

Digitized By Khilafat Library Rabwah

### Perfection or Self-realization

Another view is that the object of man's life in this world is self-realisation. This is a bit more sound, a little less selfish than the view referred to above. In fact much depends on self-realisation, as perfection cannot be achieved without it. The theory of self-realisation was first held by Hegel and Comte, and then applied by Darwin to the origin of species. Herbert Spencer is the recent advocate of it. This theory leads us to believe that moral life is a process of growth, and it visualises a more advanced state of moral life than does Utilitarianism. But it bars the way of service to others isasmuch as it implies, mainly, that one is concerned with only the welfare of one's own self. If by self-realisation is meant the realisation of the Human Self in general, then it is quite welcome. But it does not seem to carry this sense ; in any case the theory of self-realisation leaves this aspect of the question without adequate emphasis. Thus the doctrine of self-realisation, too, fails in the long run to guide a moral being.

### Value as a Standard

Still another school of ethical thought regards that the main object of man's life is to do what is of value, of which their standard is supreme good. This means that when we ask ourselves what is the supreme good, we are asking ourselves what would give complete satisfaction to a rational being. This standard aims at achieving complete satisfaction by following the supreme good. But here again, the question as to what is the supreme good or of highest value, remains unexplained. Moreover the standard of satisfaction varies with various individuals. That which satisfies me might not satisfy my room-mate. Then there is the struggle between the really good and only externally good. The degree of goodness might also vary with people of different ideas and opinions. Hence owing to its indefiniteness, vagueness and variety of meaning we cannot adopt this theory.

Digitized By Khilafat Library Rabwah

### Kant's Catagorical Imperative

Kant holds that the object of man's life is to perform those acts which are pronounced to be right by one's own reason or self or conscience. A man's conscience, while pronouncing judgment on his acts, may take guidance from the universal laws, general routine and atmospheric happenings. Kant's formula is, " Act only on that maxim (or principle) which thou canst at the same time will to become a universal law."

Now here the final appeal is made to one's own self. The authority to judge our acts is not external, but internal. This theory is safe only in cases where our inner conscience works in accordance with our real nature. But when it goes astray from the path of our nature, or, in other words, when our reason becomes morbid, it cannot be trusted with the responsibility of giving a proper and correct verdict on our acts. Owing to the endless variety of circumstances in which individual human beings are brought up and live their lives, the voice of concience differs enormously from individual to individual, from class to class, and from country to country. The inner voice, therefore, in itself does not constitute a reliable standard for judging our actions. Thus Kant's conception of the value of the inner law, too, has its own flaws and limitations.

### Purpose of Creation

All the above mentioned conceptions are the outcome of dry philosophies divorced from the light afforded by Revealed Religion. And that is why they are seen groping in darkness, merely fumbling to find out that which they are not in the proper frame of mind to find. It is Revealed Religion and nothing else that can lead us through the dark and thorny paths of this world. Revealed Religion is a haven of safety for human beings. It extends a helping hand towards those who stand in need of its help. We are taught that the transient physical phase is not the ultimate goal of man's creation ; its value lies in the opportunity

Digitized By Khilafat Library Rabwah

it affords us to raise the foundations of our spiritual life which is to be everlasting. This world is a specimen to show the eternal home that is to come. Man in his mortal garb in this world must think of the future, for most undoubtedly he *has* a future. In achievement of this end lies the fulfilment of the purpose of man's creation which by Islam, the most true religion, is described as thus :

ما خلقت الجن و الانس الا ليعبدون

*i e.*, " I have not created the genii and the men but to worship Me." [1]

Worship of the Creator is the chief object and the only main end of man's creation. It includes practical sympathy towards human beings ; the proper discharge of all their rights and obligations. It consists of seeking good for one's self and for others. Thus the Hedonistic point is contained in it in its best form. Worship of God contains in itself the idea of perfection or self-realisation, as it is wisely said,

من عرف نفسه عرف ربه

*i.e.*, " He who realised himself, realised his God."

How beautifully has the true religion laid down the object of creation. The philosophers endlessly wander far afield, only to lose themselves in the haze and the jungle. The true religion, on the other hand, goes to the point at once and states that all the problems are solved if the purpose of creation is understood and fulfilled.

Worship of God also includes the conception of value as a standard as by value we mean the achieve-

1. The Holy Quran, 51 : 56.

Digitized By Khilafat Library Rabwah

ment of maximum satisfaction for rational beings. God Almighty says in the Holy Quran,

الا بذكر الله تطمئن القلوب

"Verily the minds feel satisfied by the remembrance of God."[2]

The true religion lays down that if we want to make our life a success in every respect, we should stick firmly to the purpose of our creation and do our utmost to fulfil that purpose. By the fulfilment of that purpose we can achieve all that is good, the supreme good-all that is valuable, all that guarantees satisfaction, that ensures the greatest amount of pleasure or happiness for the greatest number of people, that leads us to achieve self-realisation and become perfect. If we do not fulfil that purpose we are a failure in this life and a still greater failure in the life to come, as

من كان فى هذه اعمى فهوفى الاخرة اعمى واضل سبيلا

*i.e.*, "He who is (morally) blind in this world will be so in the next world and even more astray of the path."[3]

This is the ethics of the true religion, free from all defects and full of all merits. The aim of man's life, as laid down by Religion, is true and whole-hearted worship or obedience to God Almighty. The greatest religiously ethical or moral man is the truly godly person whose object in this life is to please his Creator. And God Almighty is pleased with actions that are of the greatest value to man himself. God Almighty considers those devotedly given to Him as His 'sons', and thus all human beings, if truly goldly or religiously moral, are brothers to each other, each anxious for the good of the other. Thus in worship is contained the fulfilment of the purpose of our creation, leadiug to our success in this world as well as in the Hereafter.

---

2. The Holy Quran, 13 : 28.
3. The Holy Quran, 17 : 72.

Digitized By Khilafat Library Rabwah

In short only true religion can furnish us with a the solution of all the problems that we are confronted with in our life, as it is from Almighty God, the fountain of all knowledge, that knowledge and light can come to us; it can not come from the philosophers who are blind of spiritual eyes. They can not guide us in a field where they themselves need guidance.

Dar-ul-Mujahidin,
Qadian.

NAŠIR AHMAD, B.A.

Digitized By Khilafat Library Rabwah

## THE PROMISED MESSIAH IN AMRITSAR

It was in the year 1907 that the Promised Messiah, to meet the earnest wishes of the Amritsar Ahmadies, went to Amritsar to deliver a short public address there. Arrangements were made for this function to be held in the "Bande Matram Hall" and the day happened to be one of the *Ramazān* (fasting month) days. The Promised Messiah who was away from his Headquarters, and was returning probably from Jhelum, was not fasting on this particular day in compliance with the Qutanic injunction :

من كان منكم مريضا او على سفر فعدة من ايام أُخر

"Whoever among you is sick or on a journey then (he shall fast) a (like) number of other days."[1]

The Hall was almost full of men of all shades and lights. Most of them were serious, earnest people, come to hear what the Promised Messiah had to say; but the curse of all societies, the rowdy element, was also present.

The lecture commenced in all earnestness. The Promised Messiah was comparing the teachings of Judaism and Christianity to those of Islam, when one of the Ahmadies, Mufti Fazl-ur-Rahman, stepped up to him with a cup of tea.

There was nothing unusual in this: lecturers generally take an occasional sip of tea, milk or water during a speech. At first the Promised Messiah, who was busy with his address, took no notice of the cup offered to him. M. Fazl-ur-Rahman thereupon went nearer so as to attract attention but for some time the Promised Messiah, who had not asked for any tea and probably did not want it, continued to ignore his movements. The Mufti, however, probably thinking that the Promised Messiah had not noticed the cup, which he

1. The Holy Quran, Ch. II, v. 184.

Digitized By Khilafat Library Rabwah

thought was necessary for the continued proper delivery of the speech, took the cup very close to the mouth of the Promised Messiah, who then took it from his hand and began to sip the tea.

This acted like a spark in a magazine full of gunpowder; it furnished a handle to mischief-makers to kick up a row. Shouts came from right and left. "Look at the man! He claims to be a prophet! Look at his contumacy! How openly he tramples under feet the injunctions of Islam and publicly defies the institutions of Islam by having failed to fast and by taking tea before the eyes of the public." The saner elements in the audience shouted to the mob to hold their peace, to hear the explanation for the so-called objectionable act and to listen to the lecture.

The mob mentality, however, was up; voices began to grow louder; the mischief-mongers had their day; the lecture was stopped and the Promised Messiah, on being so advised, left the stage.

A carriage then drew up at the back door of the hall and the Promised Messiah, with some of his friends, stepped into it. An angry mob had collected outside the hall meanwhile, shouting abuses and shameful slogans. As the carriage, a landow lent by a Hindu gentleman, started, the mob, fired with misguided religious zeal, hurled at it all sorts of missiles—*e.g.*, stones, bricks, clay clots, old shoes, and any rubbish that they could lay their hands on.

Curiously enough, even in the midst of the tumult there was a Mullah who was bevailing the action of the crowd but not from any motives of humanity or sympathy for the wronged party. He was crying "Stop, Muslims stop! Do not make the Mirza a Prophet by meeting out to him a treatment which the disbelievers or Kafirs have been meting out to true Prophets of God." When the mob would not stop he cried, "Woe to these people! they have to-day made the Mirza a Prophet with their own hands. Alas! Alas!"

After the carriage had glided away most of the Ahmadies were still there. Hakim Noor-ud-Din of

Digitized By Khilafat Library Rabwah
blessed memory (who later became the first successor to the Promised Messiah) came out by the same back-door with some friends including the writer. He was asked to wait as the mob was throwing stones. With perfect composure, and as if in a wishful mood, he remarked, "*He* is gone. No body would throw stones at me. I am not so fortunate. *That honour was reserved for him alone.*"

We walked leisurely with him through the very same street, but no one raised his little finger against us, no one perhaps even looked at us.

As the lecture had been virtually stopped in consequence of the action of Mufti Fazl-ur-Rahman, the Ahmadies were very angry with him. Many of us could not, or would not, hide this anger and said, "Oh Mufti ! you have been the cause of all this disturbance. The Promised Messah had never asked for tea. You did it rather officiously and spoiled a nice opportunity."

The poor Mufti was in a pitiable plight. Taunts were hurled at him from all sides and he could make no reply. But by and by the complaint reached the Promised Messiah that Mufti Fazl-ur-Rahman had committed a big blunder in offering the cup of tea, which had never been asked for, and had by so doing spoiled an occasion for Tabligh which was rather rare. "No", said the Promised Messiah, "Mufti Sahib has committed no mistake. It was God who brought about all this and afforded me an opportunity of demonstrating by my personal act that according to the Quran it was prohibited to fast when a Muslim was on a journey or was sick."

On hearing this Mufti Sahib rose in his spirits and retorted to his friends who had been taunting him. "See what the Promised Messiah says. Not only have I committed no offence; I have rather performed an act of merit. I have been instrumental in the promulgation of the will of God through an act of the Promised Messiah instigated by me."

In the following year, 1908, God almighty thought fit to teach the people of Amritsar a lesson and demons-

Digitized By Khilafat Library Rabwah

trate that the reading of the Promised Messiah of the Quranic injunction that a man, while on journey or sick shall fast on other days, was the correct version. They had objected to the Promised Messiah having failed to fast while on a journey. They were therefore compelled to experience the other condition of the injunction, *viz.*, being sick. In the month of *Ramazān* Amritsar was visited by a very virulent type of Malaria, there was hardly any person left Who did not get fever. Many died. There were in fact very few who could fast and fewer still who did actually fast. The true interpretation of the word of God was made clear to one class of people by belief in the mercy of God, and to the other by the manifestation of His Wrath. The Promised Messiah willingly obeyed the order of God and the objectors were compelled to obey it.

Oh God shower Thy mercy on us.
Thou art the best of those
Who show Mercy—

Qadian. MALIK MAULA BAKHSH.

Digitized By Khilafat Library Rabwah

## TABLIGH—ITS PSYCHOLOGICAL SIGNIFICANCE

In the Holy Quran special stress is laid upon spreading the Islamic teachings among non-Muslims. It was as a natural consequence of these injunctions that we find the early Muslims propagating Islam wherever they went with a zeal worthy of the highest praise. It rather formed the main object of their lives' programme. Though the later generations were not actuated by the same enthusiasm that was showed by the early Muslims—yet there has always existed a sect that devoted all its energies to expounding the significance of Islamic teachings. As long as one sect or another from among the Muslims continued their efforts to convert others to their religion, Islam and its adherents exercised a mastery over the rest of nations; but with the dwindling of that burning zeal for the spread of Islam the Muslims began to lose their predominance over others. The last two centuries are marked by a continuous downfall of the Muslim empires all over the world, and by a rapid progress on the part of Western Nations.

As mentioned above, the reason of the crumbling of the Muslim empires lies in the utter disregard of the present-day Muslims towards the propagation of their religion. Apart from the fact that disobedience to God is in itself a sufficient cause for the downfall of the Muslims, we can also base the downfall of the Muslims on some psychological facts arising from their negligence in the task of propagating the faith.

In their intercourse with the conquered people the rulers have ever had to face the problem of how to maintain their characteristic features. The rulers and the ruled are alike influenced by each other. Whereas the subjugated people begin to follow their rulers in their modes and manners, the rulers also acquire some of the traits of the ruled. The awe in which the conquerors are held in the beginning begins to diminish and the weakness and shortcomings of the

Digitized By Khilafat Library Rabwah

rulers become more and more apparent with the passing of time. This process goes on until one day the rulers are expelled or a war ensues between the conquerors and the subject people, or both are subdued by a new-comer.

In the light of this phenomenon if we cast a glance at the institution of propagating the faith, upon which so much stress has been laid by Islam, we cannot but admire the practical and psychological value of this wonderful teaching.

Propaganda work serves a manifold purpose. First of all those who embrace Islam are no longer to be classed as the ruled but form part and parcel of the machinery of government, as Islam does not base its solidarity upon any racial considerations but combines the Muslims all over the world in one nationality and brotherhood. In this way Islam gets the necessary material for the strength of the government from those very people who might at any time revolt against it. Secondly the Muslims can ever exercise their own influence upon others while maintaining pre-eminently their own integrity. A nation that is not dependant upon others for its religious, social and moral structure but has at its disposal a complete code for its guidance in every field of human activity, with a zeal to make others aware of the beauty of its own structure, can never lose its special traits while mixing with others. How beautifully does the Holy Quran mention this :

و كذلك جعلنا كم امة و سطالتكو نو اشهيداء على الناس و يكون الرسول عليكم شهيدا .

" And thus We have made you a moderate people so that you may be witnesses of the people and the Holy Prophet be your witness."

This verse mentions clearly our status in our relations with others. It says that Islam has not been established so as to leave its followers to be led by others, but instead it enjoins upon the Muslims to act according to the injunctions of God and also to invite others to the same path. When a person undertakes to instruct others

Digitized By Khilafat Library Rabwah

he cannot ingore his own weakness and drawbacks. Moreover he exercises an influence over the taught. Similarly the Muslims, if they realize their duty of instructing others and try to bring others into the fold of Islam, they cannot shut their eyes to their own shortcomings. How can a man exhort others to do what he himself does not exercise. The expounding of the beauties of Islam will always keep them on the alert to put into practise what they profess with their lips. Their position as instructors will maintain their integrity despite their free intercourse with others. Either the rest will enter the fold of Islam, or at least their feeling against Islam would lose its sting and they would not be in a position to take to open revolt. Elsewhere the Holy Quran says :

كنتم خيرامة اخرجت للناس تامرون با لمعروف و تنهون عن المنكر.

"You are the best among the nations—created for the welfare of mankind—exhorting others to do what is fair and checking them from doing unpleasant deeds."

In this verse the Muslims are enjoined to look after the welfare of mankind by exhorting them to good actions irrespective of nation, creed and colour—as the word الناس implies the whole of mankind. These and other such verses prove beyond doubt that Islam chalks out such a programme for its followers that they cannot lose their own solidarity if only they act according to these commandments.

*Tabligh* is a safeguard against mingling with others in such a way as to lose our own distinguishing features.

Spain presents a remarkable example in support of this claim. The Arabs ruled over Spain for a period extending to nearly eight hundred years from the time they first landed on the soil of Europe. It is strange to note that these Arabs achieved all that is so sublime and worthy of admiration in a country which was surrounded on all sides by enemies, and under a constant and relentless struggle carried on by the Christians

Digitized By Khilafat Library Rabwah

for the downfall of the Moorish Empire. How could they withstand the tremendous odds for so long, while at times civil war, too, raged among themselves? The reason is not far to seek. It was that zeal for the spreading of Islam which supplied the Arabs with the means of superiority over their enemies. It gave to them a superior outlook, a superior mental calibre and a superior morale. It was their thirst for knowledge and their endeavours to make others enlightened by the same light : and these things gave them the necessary means to establish their predominance in the teeth of opposition.

The Western Nations realized the significance of propaganda work and have tried to make the most of this method. It is curious to note that although under the pressure of gross materialism they have, in fact, now little to do with religion, but still they spend a lot of money on missionary work. Wherever they establish themselves they spend millions for converting the people to Christianity. In their own countries the people are drifting farther and farther away from Christianity, but no stone is left unturned for brining the subject races into its fold. Though as regards the actual number and quality of conversions their achievements fall into insignificance as compared with their efforts, yet they have reaped advantages other than religious from even such doubtful conversions.

Their failure, for indeed such it is, cannot be ascribed to any defect in their methods ; its causes lie in the lack of any attractive force in Christianity itself. Human nature cannot tolerate the idea of a man like ourselves being exalted to the status of Godhood. Islamic teachings, on the other hand, appeal to our natures and a propagation of these can attract millions to join its ranks even now as it has been attracting them in the past.

Darul Mojahideen,
Qadian.

ABDUL HYE.

Digitized By Khilafat Library Rabwah

## DIVINE LOVE[1]

If

It were not for Thee,
Then who could sacrifice
His life for another
In pure and selfless sympathy :
In this sordid world
It is thanks to Thee alone
That this rare and glorious virtue
Is made so common and cheap.

1. Re-expressed in English from *Durr-i-Thameen Farsee*—Ed.

Digitized By Khilafat Library Rabwah

# BOOK REVIEWS

**Yoga for All,** *by Swami Dharma Theertha, published by Har Bhagwan for Hindu Missionary Society, Krishnanagar, Lahore, price (cloth bound) Re. 1-8-0.*

*The Menace of Hindu Imperialism,* an earlier work by Swami Dharma Theertha, has given much food for serious and earnest thought to discerning readers interested more in an honest search for truth than in narrow-minded attempts to uphold partisan views. The clarity of vision and expression which characterised that book are an equally prominent feature of *Yoga for All.*

This interesting booklet (157 pages) has another remarkable quality in that it is at once a digest and an exposition of the Gita. As the learned author says in the *Preface*:

> "It expresses the essential spirit of that sacred scripture as I have gathered it as a result of my study and meditation."

Sree Krishna having been one of the great Prophets raised by God for the guidance of man, and Bhagvat Gita being an embodiment of what is left in our hands of his teachings, it goes without saying that it has a remarkable degree of depth and sublimity; and *Yoga for All* is an excellent book to introduce one to its contents.

One is glad to learn that a distinguished scholar like Swami Dharma Theertha has another and ampler volume on the same subject in mind, and he has been kind enough to write:

> "If, however, anyone thinks that any of my thoughts are not supported by the text, I request him to point them out to me so that I may explain myself more fully."

We gladly avail ourselves of this opportunity and beg that the following points may be specially kept in view in the coming work to which we shall look forward with the greatest pleasure:

(1) The question of purity of the text of the Gita. The question is important for this reason at any rate, if for nothing else, that the Gita has come down to us practically from remote antiquity through great vicissitudes, and the Brahmans in India's History have not always distinguished themselves as conscientious and honest custodians of sacred teachings.

(2) We are doubtful if the views set forth on page 17 [paragraphs marked (*b*) and (*c*)] in regard to soul represent faithfully the teaching on this point of the real and pure Gita.

Digitized By Khilafat Library Rabwah

The soul is Immortal no doubt, but it is not correct to say that it has had no birth, for it is certainly is not co-equal with God in point of existence.

**2500 Precious Gems**, *published by Abdullah Allahdin, Allahdin Building, Oxford Street, Secundrabad (India), price Re. 1-4-0.*

This book represents a wonderful selection and collection of beautiful thoughts from the world's best literature, including the Holy Quran, the Hadith, the sayings of Hazrat Ali, and the teachings of the Divine Reformer of the age.

> "Life is short and time is precious and it is not in everybody's easy reach to go through the great works of the world's Best Authors, hence the compilation of the choicest quotations from different sources and systematized in alphabetical order will be appreciated."
> On going through this collection—
>
> "A scholar of Islamic literature will at once find out that many of the quotations of European authors are originally taken from Islamic and other Arabic literature, translated and quoted in their own words. For it is a historical fact that when Islam appeared all the nations of the world were leading a life of utter ignorance and immersed in Cimmerian darkness; it was Islam that was instrumental in reviving the lost treasurers of Greek and Roman Civilization and enabling and enriching them by its own distinctive culture, and it were the Arabs who were the torch-bearers of Divine Light and learning in different parts of the world."

Digitized By Khilafat Library Rabwah

# MISSION NEWS

## Monthly Report of the Ahmadiyya Mission, Gold Coast

By the grace of God, the Message of the Movement was carried to 31 villages. 340 lecturers were delivered during this time, which were attended by 12803 persons. To another 162 persons the Message was conveyed by means of private friendly interviews. 31 new members joined the Movement. A general meeting was convened of all the branches of the Movement in Ashanti. This meeting was a great success.

In compliance with the report of the (Government) Inspector of Schools, six new teachers have had to be added to the staff already employed in the schools maintained by the Movement. This means an additional burden at a time of great stringency due to the world situation.

During the period under report four meetings of the Khuddam-al-Ahmadiyya were held, the daily mail was dealt with promptly everyday. The morning lessons in the Holy Quran, the Hadith and the works of the Promised Messiah were conducted regularly; and instruction was also imparted to our missionaries engaged in the field.

## America

Sufi M. R. Bengali, M.A., our missionary in charge in the United States of America, visited Cleveland in December 1941, and the Ahmadiyya Community there was electrified by this visit. A number of meetings were held to instruct the local members in their duties towards the Movement and their sacred obligation to carry the Message to others.

The Rev. Mr. Bengali also gave some important press and private interviews.

Four new members joined Ahmadiyyat during our missionary's stay in that town.

## Tabligh in Calcutta and Suburbs

The scheme of local Tabligh by public meetings and private interviews in and around Calcutta is being pushed on without

Digitized By Khilafat Library Rabwah
interruption. In the period from 2nd March,1942, to 27th March, 1942, four public meetings have been held and many prominent members of the public both Muslim and Non-Muslim interviewed. By the grace and mercy of Allah two brethren have joined the Movement in the period under view and their *bait* forms, duly filled in, have been forwarded to Hazrat Amirul Momenin Khalifatul Masih II for acceptance. All brethren are requested to pray to Allah for their steadfastness in faith.

## Tabligh Value of the Prophet Day

Interesting discussions followed when your correspondent, together with Maulvi Zillur Rahman, Ahmadi Missionary, and Maulvi Mohammad, B.A., interviewed prominent members of the public, both Muslim and Non-Muslim, in connection with the forthcoming Prophet Day Meeting; and satisfactory answers were given to those who showed any tendency to adversely criticise the Movement.

## Did not a Warner come to You?

At the first meeting held in this connection at the foot of the Octerloney Monument at the Calcutta Maidan at 5-30 P.M. on Sunday the 8th March, 1942, Maulvi Zillur Rahman, Ahmadi Missionary, addressed the gathering for one hour on the truth of the Promised Messiah (peace be on him). Quoting extensively from the chapter entitled Zomar (The Multitude) of the Holy Quran, the learned speaker said that the signs regarding the advent of the Promised World Reformer as foretold in the Holy Quran, the Traditions and other scriptures had all been fulfilled. The Anti-Christ and Gog and Magog had also appeared, the sun and the moon had been eclipsed in the same month of Ramzan in 1894, kingdoms and nations had risen against kingdoms and nations, war-stricken cities—once centres of prosperity, mirth and merriment—had been reduced to mere blazing infernos and ruins. Had not the time, come, asked the speaker, for the Promised World Reformer? Yes, said the speaker, he came in the person of Hazrat Ahmad (peace be on him) of Qadian. The present day calamities were the result of humanity not listening to his Message.

The meeting lasted for full one hour and was attended by hundreds of Muslims and Non-Muslims.

## What is the Millat-i-Ibrahima Hanifa?

The second and the third meeting of the series were held at the same place on Sunday the 15th and 22nd March, 1942, when Maulvi Sahib explained that the Holy Prophet Mohammad

Digitized By Khilafat Library Rabwah

(peace and blessings of Allah be on him) came in fulfilment of the prophecy and the prayer of Hazrat Ibrahim (peace be on him) as to the advent of a prophet from amongst his progeny in order to recount unto them His signs, and teach the Book and Wisdom, and purify them, for it was in him and in no one else that the signs of that prophet are found. It was again the Holy Prophet Mohammad (peace and blessings of God be upon him) who taught his followers that his religion was the religion of Ibrahim, *i.e.*, the religion prophesied by him which made no distinction between prophets who appeared in different countries and communities and which taught the idea of sacrifice as was illustrated in his readiness to sacrifice his nearest and dearest one, *viz.*, his eldest son Ismail who was born to him when he was eighty-six years old and had lost all hope of leaving behind any heir.

These teachings of religious toleration and the utmost sacrifice for the sake of God are found in the religion of Islam as taught by the Holy Prophet Mohammad.

It is, therefore, Islam alone which may be properly called the *Millat-i-Ibrahima Hanifa*, *i.e.*, the religion of Ibrahim, the straightforward.

Both the lectures were highly impressive and were attended by hundreds of Muslims and non-Muslims.

On Wednesday, the 18th March, 1942, a Tabligh meeting was held at the house of Maulvi Syed Humayun Jah, B.A., at the Ice Factory Lane, Calcutta. The meeting was addressed by Maulvi Sahib and was attended by many gentlemen and ladies who listened to the speech from behind purdah.

All brethren of the Jamaat are requested to pray to Allah for success in our Tabligh efforts.

## The Prophet Day Meeting

The fifteenth annual Prophet Day Meeting, organised under the auspices of the Ahmadiyya Movement, was held at 4-30 P.M. on Sunday, the 29th March, 1942, at Wellington Square, Calcutta. Sj. J. Neogy, Publicity Officer, Calcutta Corporation, presided.

Speaker after speaker belonging to different communities paid glowing tributes to the contribution of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) to the cause of the Unity of God, equality and brotherhood of man,

Digitized By Khilafat Library Rabwah

religious toleration, social, economic and political justice; and, above all, to his practical example of God-realization in mundane life, which alone, according the speakers, could save humanity at this crisis in its history.

Maulvi A.M.H. Haider, B.A., Ameer of the Ahmadiyya Community, Calcutta; Mr. Ardeshir Dinshaw, B.E.; Mr. J. K. Biswas, M.A., J. P.; Rai Saheb Nritya Lal Mookerjee of the Bengal Theosophical Federation; Swami Pavitrananda, President, Advaita Ashram, Mayavati, Almora; Maulana Zillur Rahman, Ahmadi Missionary; Professor R. C. Adhikari, M.A.; and Mr. D.A.K. Khadim, B.L., Secretary of the Calcutta Ahmadiyya Anjuman, addressed the meeting.

About 5000 persons of different communities attended the meeting, which terminated at 7-30 P.M. The function was a grand success.

D.A.K. KHADIM,

Secretary, Ahamdiyya Association
Calcutta.

1 Wellington Square,
Calcutta,
The 3rd April, 1942.

*If you are a believer in the glorious past and the*
*less glorious future of*

# HINDUISM

## *READ*

# THE HINDU HERITAGE

devoted to the culture and pristine greatness of the Hindu
*The Hindu Heritage* is distributed widely in India, Burn
and Ceylon. Besides individuals, it is placed on the shelv
of over 25 public libraries, clubs, reading rooms a
institutions. An excellent means of advertising.

*Specimen copy free. Write for particulars to :*

THE MANAGER
THE HINDU HERITAGE
Bombay, 1

**Digitized By Khilafat Library Rabwah**

---

**The publishers of Philosophic Abstracts take pleasure**
**announcing for Summer 1941 publication**

# THE DICTIONARY OF PHILOSOPH

Although embraced in one volume, the dictionary covers metaphys
ethics, epistemology, logic, philosophy of religion, æsthetics, philosophy
law, philosophy of education, social philosophy and philosophical psycholo
Special emphasis has been placed on the definition of basic concepts a
terms germane to the contemporary schools of philosophy, logical positivis
dialectical materialism, mathematical logic, neo-scholaticism, philosophy
science, Chinese, Jewish and Indian philosophy.

The DICTIONARY OF PHILOSOPHY is edited by Dagobert D. Run
with the collaboration of Alonzo Church, Rudolf Carnap, G. Watts Cunnin
ham, Edgar Sheffield Brightman, Irwin Edman, Rudolf Allers, A. C. Ewin
Ralph Tyler Flewelling, Jorgen Jorgensen, Ledger Wood, William Mar
Malisoff, Carl G. Hampel, B. A. G. Fuller, A. Cornelius Benjamin, Hun
Guthrie, Wilbur Long, V. J. McGill, A. C. Pegis, Glenn R. Morrow, Jese
Ratner, Wendell T. Bush, Dorion Cairns, James K. Feibleman, Paul
Schillp, Paul Weiss and a number of other scholars.

*Applications for further literature, as well as other communications shou*
*be addressed to :*

PHILOSOPHIC ABSTRACTS

15 EAST 40th STREET NEW YORK CI

IN

# THE DAILY "AL-FAZL", QADIAN

Digitized By Khilafat Library Rabwah

*MEANS*

## Approach to over 50,000 people daily

## Less Expense—Quick Results
## Country-wide Coverage.

*For advertisement rates apply to :*

THE ADVERTISEMENT MANAGER

**"AL-FAZL"**

QADIAN (India)

---

## USEFUL RELIGIOUS LITERATURE

| | Rs. | A. | P |
|---|---|---|---|
| 1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ... | 1 | 0 | 0 |
| 2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book | | | |
| Bound, size 22×20/16, pages 191 .. | 5 | 0 | 0 |
| Unbound, size 20×30/16, pages 198 ... | 2 | 0 | 0 |
| 3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/8, pages 84 ... | 0 | 4 | 0 |
| 4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings. | | | |
| Bound, size 20×30/16, pages 433 ... | 2 | 0 | 0 |
| Unbound, pages 456 ... | 0 | 10 | 0 |
| 5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ... | 1 | 0 | 0 |

*Can be had of :* THE MANAGER

BADR PRESS, QADIAN, Punjab (India)